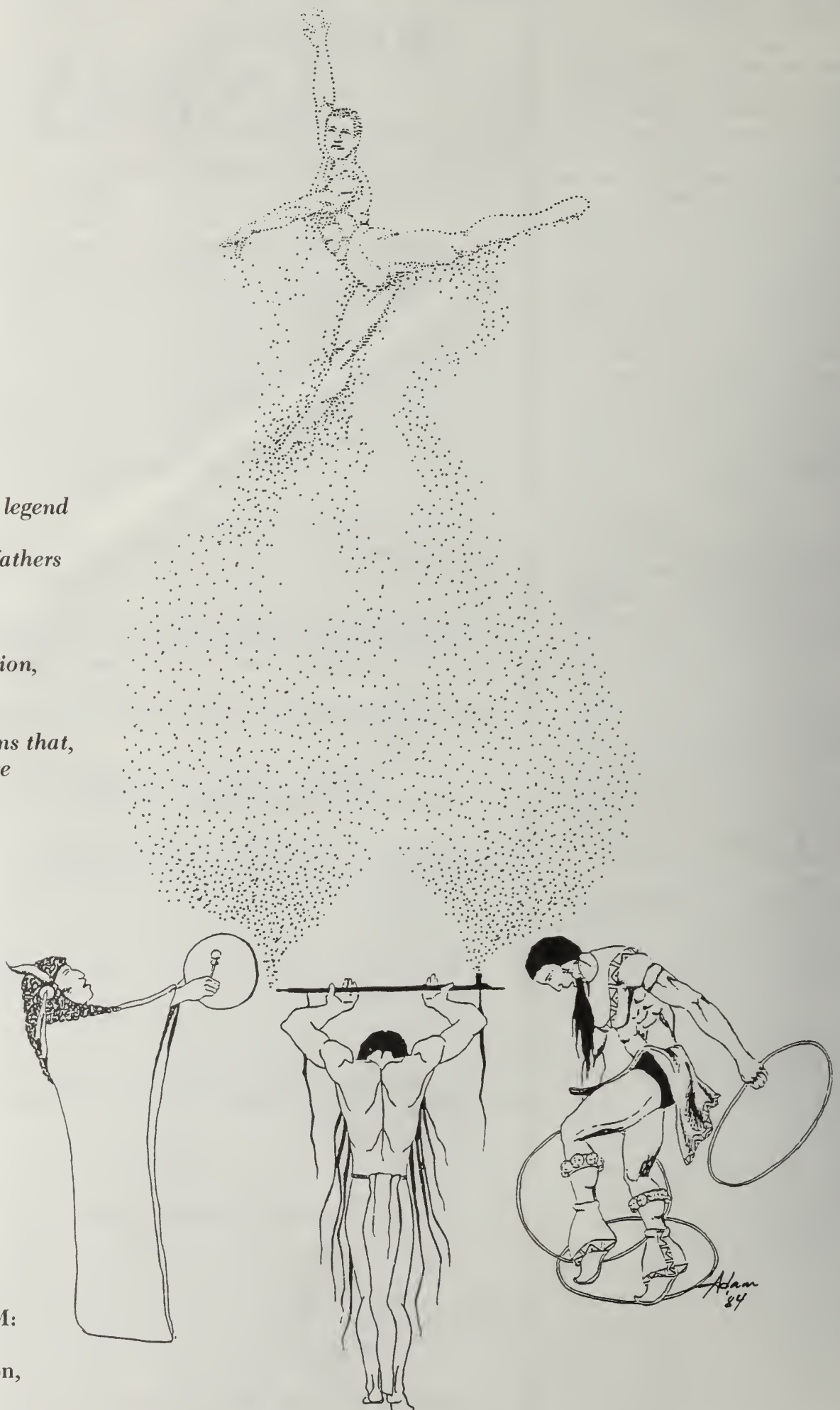


*You nourished
a seed
rooted deeply in legend
and tradition,
planted by our fathers
so long ago;
You have,
with love,
patience and vision,
cultivated
those powerful
yet poetic motions that,
though once were
forgotten,
now live
forever
within us
in this
life-movement
we call
dance.*



IN MEMORIAM:

**Dee R. Winterton,
1936 - 1984**

native
american
studies
center

eagle's eye



March 1985

Brigham Young University, Provo, Utah 84602

Vol. 17, No. 3



*Hopi film,
Generation gift,
Miss Indian BYU pageant,
to highlight
LAMANTRE WEEK '85*

"The Spirit of a New Day"



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ON THE COVER—Smithsonian print of turn-of-the-century Hopi maiden provides evidence of the enduring spirit of the Hopi depicted in the documentary film "Hopi: Songs of the Fourth World" to be shown during Lamanite Week. (Story on page 12). INSET—Navajo artist Oreland Joe will present Lamanite Generation with a stone sculpture similar to this pink alabaster carving. (Story on page 10).

Chairman's Corner

by
Dr. V. Con Osborne
 Chairman,
 Department of
 Multicultural Education



Reorganization

Since 1966, BYU has had a special department, whose primary purpose has centered on the academic welfare of the American Indian students. During that time, the faculty and staff members of this department have concentrated their efforts to the offering of designated sections of General Education Courses and to the providing of support services for the students. For identification purposes and because of the unique mission of this department, the academic and support services have been housed together.

Faculty to Unite With Academic Departments

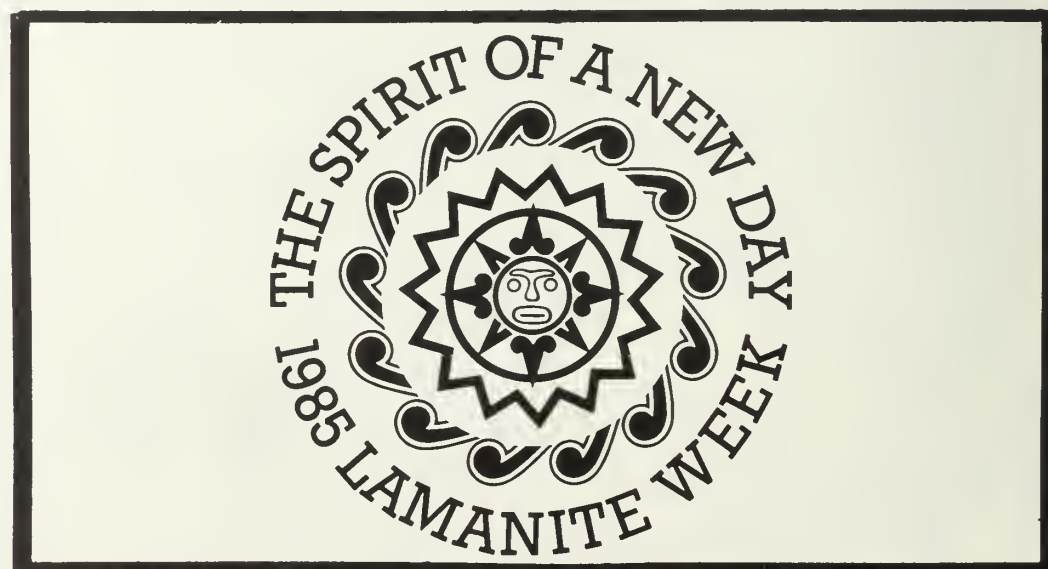
This spring, however, many of the faculty members will unite with their academic departments. Courses that have been designated as "Multicultural" will continue to be offered for minority students, with many of them taught by the same faculty members.

Support Services Continue

The support services will not diminish, but will continue essentially as they are in the Knight Mangum Building. These services include Financial Aids, Academic Advisement, Work Study, Recruiting, Study lab, Tutoring, Eagle's Eye, and Tribe of Many Feathers.

Commitment to Service Remains

Brigham Young University has had a long and successful involvement with American Indian students and remains committed to continue that service.



Newsbriefs from Multicultural Education and the Indian world



Indian employment center announces new location

The Utah Indian Employment Resource Center has announced the site of its new Service Center. Located at 21 East Kelsey Ave. in Salt Lake City, the new site serves as the focal point for Indian job training and job search assistance throughout the state.

The only such service center in Utah, the organization provides job training and job search assistance to nearly 1,000 American Indians and Alaska Native residents of Utah each year.

For further information contact: Utah Indian Employment Resource Center, 21 East Kelsey Avenue, Salt Lake City, Utah 84111 or call (801) 575-8437.

Majority of Indians live off-reservation

The Census Bureau has recently released figures concerning the 1980 census that finds the majority of Indians living in off-reservation areas. According to the figures, there are 1,366,676 American Indians in the United States. Of this total, 486,460 (30%) reside on the reservations, tribal trust lands and the historic Indian areas of Oklahoma. The remainder, 880,216 (64%) live elsewhere.

The figures also show that the Indian population has risen 72% since the 1970 Census. In addition, it was the first time since 1890 when the Census Bureau started recording such information that the Indian population exceeded 1 million.

As advanced Census data indicated earlier, more than half of the Indian population resides in 5 states. These states are California (198,275); Oklahoma (169,292); Arizona (152,498); New Mexico (207,338); and North Carolina (64,536).

Figures concerning the 36% of Indians residing in the nation's 278 reser-



vations were also interesting. They showed that out of 278 Indian reservations, 241 have populations of less than 1,000 and 162 have fewer than 500 residents. The largest Indian reservation, in both population and area is the Navajo. There are a total of 104,978 Navajos residing on tribal lands in the states of Arizona, New Mexico, and Utah. The second largest on-reservation population was Pine Ridge in South Dakota with 11,946 residents.

NCIB selects Choctaw as top Indian businessman

W.E. "Chuck" Wilson (Choctaw) has been named the Outstanding Indian Businessperson of the Year by the National Council for Indian Business. Mr. Wilson, vice-president/treasurer of Red Eagle Construction Company of Crowley, Texas, was honored for his personal and business achievements.

In addition to his efforts to make Red Eagle more profitable, Mr. Wilson has been instrumental in aiding other Indian owned firms through sub-contracts. This has provided a role model for other Indian businesses as well as much needed opportunities for smaller enterprises.

Navajo tribe to operate 50,000 watt radio station

According to Associated Press, after several months of debate, the Navajo Tribe has agreed to provide \$400,000 for construction of a 50,000-watt radio station in Window Rock, Ariz., one of the largest radio enterprises set up by any tribe in the United States.

The AM station will go by the call letters KTNN and be heard throughout most of the Southwest. Tribal officials said that according to their FCC permit, they must have the station operational by March 1. Programming is expected to be broadcast in Navajo and English with a country-music format.

Indian population younger than rest of the nation

Statistics based on the 1980 U.S. Census show that the Indian population is younger than the rest of the nation. According to the 1980 census figures, 33 percent of the Indians were younger than 15 years as compared to 23 percent of all races in the U.S. Census Bureau figures also show that between 1978-1980, the birth rate of Indians was 30.2 (rate per 1,000 population), which is about twice the 1979 U.S. rate of 15.9 (rate per 1,000 live births).

According to the 1980 census, the following causes of death were higher for Indians than for U.S. all races: 1) tuberculosis—500 percent greater; 2) alcoholism—451 percent greater; 3) accidents—154 percent greater; 4) diabetes—124 percent greater; 5) homicide—68 percent greater; and 6) pneumonia and influenza—64 percent greater.

continued on page 18

Swensen joins department faculty

by Sharon Largo

The newest member of the Multicultural Department, Max Swensen, assistant professor of Religion, is on temporary assignment from the Dean of Student Life office.



ABOVE—With the aid of his computer, Max Swensen, newest addition to the department faculty, makes plans for Summer Orientation and other leadership programs for Multicultural Education.

"My assignment is to pilot a leadership development program that can be used in other departments of the University," related Swensen who has

transferred from a faculty position in the Counseling Center. Along with this leadership assignment he teaches Religion 231, Gospel Principles and Practice.

Foster Parents

Swensen and his wife have eight children—four boys and four girls and thirteen grandchildren. They have also participated as foster parents in the Indian Placement Program and had several foster children.

He has been involved in the Church Education System for 29 years. He received his Master of Science degree in Religion and began teaching at BYU in 1971. Prior to that, in 1958 he was asked by The Church of Jesus Christ of Latter-day Saints to aid in starting a church college in New Zealand. He served as part of the original faculty, teaching biology. Swensen was also the recipient of a Fulbright scholarship studying in Germany.

Varied Interests

Swensen enjoys raising Samoyed dogs, restoring automobiles (he has eight vehicles including a red 1967 Ford pickup and a 1930 Bentley convertible), and studying natural history. He has traveled throughout the world and admits, "I have a Maori heart and a Chinese stomach."

He will be working extensively with the Summer Orientation Program for Multicultural Education.

Native American Studies offers comparative myth

by Sharon Largo

A new course offered as part of the Native American Studies is Comparative Mythology 396R. The class of nine is taught by Dr. Suzanne Lundquist.

"This is an upper-division course designed to give serious students a broad training in the nature of myth and the ramifications of sacred texts to a people's world-view and behavior," commented Lundquist.

"Sacred Texts"

A Navajo sophomore enrolled in the class, Lori Weaver said, "The class has increased my knowledge as to what texts are considered 'sacred.' I'm learning other definitions of mythology besides that found in the dictionary. One example is the definition of Ananda Caamaswamy: 'Myth is the penultimate truth, of which all experience is the temporal reflection. The mythical

narrative is of timeless and placeless validity, true nowhere and everywhere . . . Myth embodies the nearest approach to absolute truth that can be stated in words.'"

World Views

Through the study of sacred texts students are given the opportunity to learn about Indian heritage. Comparisons are made on similarities of various tribes in their beliefs of how the earth was organized and created. To aid in this the Holy Bible is also used to draw world views.

Some of the required texts are: *Navajo Symbols Of Healing* by Donald Sandner; *The Trickster* by Paul Radin; *Black Elk Speaks* by John Neihardt; *Seven Arrows* by Hyemeyahsts Storm; *Bless Me Ultima* by Rudolfo Anaya; and *The Man Who Killed The Deer* by Frank Waters. Lundquist emphasized, "Reading these texts force the students to see life in a profound nation."

Arrowchis to intern in Washington, D.C.

by Craig Oler

Lee Anna Arrowchis, a Ute from White Rocks, Utoh, has been selected to participate in the Washington, D.C., Seminar program of Brigham Young University. At the urging of a friend and needing a break from Provo, Arrowchis compiled the necessary writing samples, transcripts and letters of recommendation required for application to the internship program.

Students selected for internships with various private and governmental agencies complete a rigorous examination by both the University and the sponsoring agency. Students are judged on the basis of attitude, maturity, judgment and the ability to accept responsibility. The contacts and experience students gain while on assignment in Washington, D.C., is often beneficial to future education and



ABOVE—Washington, D.C., Seminar participant Lee Anna Arrowchis, a Ute from White Rocks, Utoh, hopes to serve on the Senate Select Committee on Indian Affairs.

career plans.

While expressing surprise at her selection, Arrowchis is working to establish an internship with either the Senate Select Committee on Indian Affairs or the Council Committee on Interior and Insular Indian Affairs. "Exposure to the workings of either group will give me valuable insight into the establishment of national Indian policy," said Arrowchis.

Upon completion of her internship Lee Anna will complete her undergraduate studies in family science and plans graduate study in law and public administration.

Lee Anna is employed as a research assistant to Dr. V.C. Osborne, department chairman of Multicultural Education, where she is involved in the research and development of various funding proposals for projects involving minority education and support.

Language class sparks Navajo interest

by Leandra Begaye

Yá'át'ééh kwá'a sini. This semester a linguistics class has rekindled a dying flame. The Navajo class taught by Frank Tolker, BYU graduate and local businessman, offers students the opportunity to learn to read, write, understand, as well as speak the Navajo language.

Tolker, who resides in Provo with his wife, Mortho, two daughters and son, was asked to teach Linguistics 103R by the department since the former instructor moved.

Different Skill Levels

There are currently 30 students enrolled in the class. Tolker explained, "there are different levels of skill within the class. Among the students are returned missionaries, fluent Navajo speakers and non-speakers. Surprisingly enough the class was initiated by a returned missionary."

Scott Coleman, who served a mission to the Navajo reservation felt like he did not learn the language. Coleman of Sacramento, Calif., sought to register

for the class. To his surprise there was not a Navajo class offered at the time. He then spoke to the Linguistics Department secretary who told him to gather enough interested people. Loughly, he said, "I looked for dark-skinned persons and asked them if they would like to register."

Reasons for Enrolling

There lie many reasons behind registering for the class. One may be interested in better developing skills. Clarence Hogue, Navajo, Fruitland, N.M. commented, "I can learn to read and to write the language of my people."

Bernadine Begoy, Navajo from Shiprock, N.M., wishes to better her Navajo skills. "I want to be able to write and learn to read Navajo better," said Begoy.

Rose Gorrow, Navajo-Mohawk of Shiprock, N.M., also hopes to do the same. She expressed her personal goals after registering for the Navajo class: "I want to improve my language capabilities and pick up new ideas and words."

Navajo Encounter

For other students such as Lexie Adams, sophomore from Rhode Island, the reason differs. Adams, who has never had any previous encounters with Native Americans said, "It's all really new to me." Her main reason for registering is her goal to teach on the reservation. "I want to gain an understanding of the Navajo language and culture," added Adams. So far, she has been able to comprehend the subject. She also admits, "I like the class members and the teacher."

One other student for whom this is the first encounter with the language is Peggy Warren, Navajo of Poyson, Utoh. Warren simply said, "I took this class to fulfill one of my G.E. requirements," but also added, "I enjoy it."

Cindy Pinol, a White Mountain Apache from Corizo, Ariz., laughed as she gave her reason to taking the class. "For me, it's partly just for the fun of it." She added, "Navajos come to the reservation and it will be interesting to understand their conversations."

continued on page 18

Lamanite Week 1985

Cultural awareness is goal of festivities

Greetings and welcome to Brigham Young University's 1985 Lamanite Week!

This is our second year under the title of Lamanite Week which represents the Native American Indians, Polynesians and Hispanics.

The name Lamanite is a general term used within The Church of Jesus Christ of Latter-day Saints to include the aboriginal people and their descendants of North and South America and Polynesia, based upon the accounts related in the Book of Mormon.

In 1983 the American Indian Education Department was reorganized and entitled the Multicultural Education Department. The responsibilities were enlarged to include not only the Native American Indian students, but Polynesians and Hispanics as well. Additionally, Black American students are also part of the reorganization as well as the Office of International Students.

Starting next fall 1985, the teaching faculty will no longer be part of the Multicultural Education Department and housed in the Knight-Mangum Building. The teaching faculty will be returning to their respective academic disciplines, but many will still teach classes for the department. This change leaves the services aspect of the Multicultural Education Department and will continue to sponsor the Lamanite Week activities.



ABOVE—Overseeing plans for Lamanite Week are (L to R): Miss Indian BYU XXIV Elaine Cole, Faculty Advisor Dr. Janice Clemmer, and Student Co-Chairman Edwin Napia. Not pictured—Student Co-Chairman Michael Campbell. BELOW—Committee members pose in traditional clothing of Lamanite cultures.



It should be noted that by combining the several student groups together, as in the case of the Tribe of Many Feathers (Native American Indian), the Polynesian Club, Kio Ora Club (Maori), and Hispanic Club, Lamanite Week aims to do the following:

1. Set the example and showcase minorities working together in a concerted effort at one of the largest private institutions of higher learning in the United States.

2. Provide an educational sharing with fellow students and the community to improve and enhance relationships of a secular and spiritual nature.

3. Permit leadership opportunities for minorities in a variety of settings including planning, sharing, and carrying out responsibilities in a spirit of unity. Students also have the opportunity to evaluate their efforts and accept the consequences, whether positive or negative, and strive to improve.

4. Provide for wholesome activities and environment based upon the Christian principles of The Church of Jesus Christ of Latter-day Saints.

We sincerely hope all who participate will enjoy the offerings presented.

Lamanite Week 1985 Co-Chairmen: Michael M. Campbell and Edwin B. Napia
Miss Indian BYU XXIV Elaine Cole
Lamanite Week Advisor: Dr. Janice White Clemmer

"The Spirit of a New Day"

LAMANITE WEEK 1985

March 18-22

Schedule of Events

Monday March 18	Opening Ceremony—Marigold Quad	11 a.m.	Admission: \$2.50—BYU Students, Faculty, Staff \$3.50—Senior Citizens \$4.00—General Public
	Outdoor Tri-Cultural Fashion Show	12 noon	
Tuesday March 19	Displays in Garden Court ELWC	1-4:30 p.m.	Thursday March 21 Displays in Garden Court ELWC 8 a.m.—12 noon Judging of Displays 9 a.m. Hapi film (repeat) 1086 JKHB 11:10 a.m. Outdoor Program by Latins and Hispanics 12 noon Displays in Garden Court ELWC 1-4:30 p.m. Tri-Cultural Food Fair ELWC 394-396 5 p.m. 10 tickets / \$1.00 Latin Fiesta—ELWC Main Ballroom 7 p.m. Admission: 50¢ Student Song Fest—Talent Show 8 p.m. ELWC Main Ballroom
	Family Home Evening ELWC 394-396	7 p.m.	
	Film—"Hopi: Songs of the Fourth World"	8 p.m.	
	Registration Fee: \$6.00 advance \$7.00 day of race (Fee includes Fun Run 1985 T-shirt)		
Wednesday March 20	Pow Wow	6 p.m.	Friday March 22 Lamanite Week Banquet 5 p.m. ELWC Palynesian Dinner: \$8.00 Single \$15.00 Couple Miss Indian BYU Pageant and Coronation 8 p.m. ELWC East Ballroom Admission: \$2.00 Dance—ELWC Garden Court 11 p.m.
	Smith Fieldhouse West Annex		
	Admission: \$2.00—13 yrs. to Adult \$1.00—2 to 12 yrs.		
	Displays in Garden Court ELWC	8 a.m.—12 noon	
	Miss Indian BYU Speech Competition	10 a.m.	BYU STANDARDS APPLY: No smoking or alcoholic beverages allowed on campus; proper attire expected for activities. Not responsible for accidents, injuries or thefts.
	ELWC 321		
	Student Speech Competition ELWC 321	11 a.m.	
	Outdoor Program by Polynesians	12 noon	
	Displays in Garden Court ELWC	1-3:30 p.m.	
	Hopi film (repeat) 215 ESC	2:10 p.m.	
	Performance by Lamanite Generation	4 p.m.	
	HFAC de Jong Concert Hall		
	Performance by Lamanite Generation	8 p.m.	
	HFAC de Jong Concert Hall		

Committees work diligently to schedule

Twenty committee members worked to finalize a variety of events as Lamanite Week approached, with the hope of increasing interest and participating in the 1985 festivities.

Faculty Advisor Dr. Janice Clemmer and student Co-Chairmen Michael Campbell, Iraquais, Gawanda, N.Y., and Edwin Napia, Maari, New Zealand, faced scheduling and logistical headaches and sought out volunteers while assisted by committee chairmen:



ABOVE—1985 Lamanite Week Committee—Front Row (L to R): Maria Christensen, Kerry Lewis, Ingrid Lewis. Second Row: Sunny Daaley, Sharon Larga, Kim Cracium, Arla Maldanada. Third Row: Raul Ayllon, Rose Garraw, Merriam Cook, Nalani Ige, Co-Chairman Michael Campbell. Back Row: Sam Curley, Sam Canyon, Alvin Salima, Herb Smith, Co-Chairman Edwin Napia.

Kim Cracium, Apache, Bylas, Ariz., Family Home Evening; Herb Smith, Navajo, Prava, Fun Run; Justin Uale, Samoan, Laie, Hawaii, Tri-Cultural Fashion Show; Arla Maldanada, Mexican, Eagle Pass, Texas, and Rose Garraw, Navajo, Shiprock, N.M., Displays; Nathan Cale, Mohawk, Hagensburg, N.Y., Naan show-American Indians, and Paw Wow; Elaine Cale, Mohawk, Hagens-

burg, N.Y., Miss Indian Pageant; Sunny Daaley, Navajo, Vonderwagan, N.M., Student Speech Competition; and Maria Christensen, Fairview, Utah, Naan show-Polynesians.

Also assisting were: Ron Simpson, Lamanite Generation performances; Kerry and Ingrid Lewis, Mexican, Halbrook, Ariz., Naan show-Latins; Ligiah Villalobas, Mexican, Guadalajara, Mexico, and Sam Canyon, Navajo, Lehi, Utah, Food Fair; Raul Ayllon, Balivion, Orem, Latin Fiesta; Sharon Larga, Navajo, Blaamfield, N.M., Song Fest; Tano Smith, Sioux, Hamilton, Mont., and Winston Moson, Navajo, Springfield, Arts and Crafts; Sam Curley, Navajo, Taadlena, N.M. Caranarian Dance; and Nalani Ige, Hawaiian, Los Angeles, Palynesian Bonquet and Alvin Salima, Samoan, Carson, Calif., Public Relations. Campbell was also in charge of the Opening Ceremony and assisted with the Miss Indian BYU Pageant, while Napia was Literary Competitor and also assisted with the pageant.

Noon shows will offer glimpse of traditions

The colorful and traditional customs of the Native Americans will be expressed through a diverse cultural exchange during Lamanite Week noon-time programs.

The week-long festivities open with ceremonies in the Marigold Quad (between the bookstore and library) on March 18 at 11 a.m. Students from many cultural backgrounds will provide the university community with a glimpse of Brigham Young University's diversity.

Dignitaries from the University, the Multicultural Education Department and the city of Provo are expected to welcome guests and encourage them to explore and participate in the cultural education offered by Lamanite Week.

A short variety show and Tri-Cultural Fashion Show will follow, featuring representatives from the Palynesian, Hispanic and American Indian cultures.

Each day or noon there will be a different cultural program: Tuesday—

American Indians; Wednesday—Palynesian; Thursday—Hispanics and Latin Americans. The programs will all take place on the Marigold Quad.

Hopi film to headline Home Evening program

"HOPI—Songs of the Fourth World," a unique film depicting the Hopi way of life will be shown as part of the Lamanite Week Family Home Evening on March 18. The program will begin at 7 p.m. in rooms 394-396 of the Ernest L. Wilkinson Center on campus.

The Hopi documentary, shown recently at the United States Film Festival in Park City, explores compelling elements of the tribe's culture, including the sacredness of corn at the center of spiritual, ceremonial and social life. Due to prevailing restrictions on filming and recording on the Hopi reservation in northeastern Arizona, the film took nearly eight years to complete from its inception.

The film has received numerous awards, including Best Cinematography at the American Indian Film Festival in San Francisco; Red Ribbon/Cultural Features award from the American Film Festival; Special Award from the National Educational Film Festival; in addition to a showing at the Marguerite Mead Film Festival. (See review on page 12).

Prominent speakers from Latin, Palynesian and American Indian cultures will be featured as part of the Home Evening, prior to the film. Their topics will be relative to the Lamanite Week theme, "The Spirit of a New Day."



kaleidoscopic Lamanite Week activities

Pow wow will present \$3,000 in prize money

"The Pow Wow promises to be the highlight celebration for all of Lomonite Week," expressed Nathon Cole, Tribe of Many Feathers president and Intertribal Exchange chairman. Cole, a Mohawk from Hogenousburg, N.Y., added that he expects a crowd of about 2,000 to view the Fourth Annual Harold Cedertree Memorial Dance Contest.

The Pow Wow will offer \$3,000 in prize money to contest winners. Categories for the Intertribal Exchange include: Men's Traditional; Women's Traditional; Men's Fancy; Women's Fancy; Junior Boys; and Junior Girls. Each of the six divisions will award prize money to the first through fourth place winners.

Returning as master of ceremonies for the contest will be Lionel Boyer, Blockfoot, Idaho. Other featured guests will be present including the reigning Miss Indian BYU and her court, Miss Indian BYU XXV contestants, and other Indian royalty from tribes and schools throughout the West.

The Intertribal Exchange will be held Tuesday, March 19 in the Smith Fieldhouse West Annex. The Grand Entry will begin at 6:30 p.m. Admission is \$2 for adults and \$1 for children ages 2 through 12. BYU standards apply—no smoking or alcoholic beverages are allowed on campus.

Song Fest gives groups chance to show talent

Song Fest, an inter-Lomonite club, inter-Lomonite word chorus competition, is a new event to be included in this year's Lomonite Week activities.

Each group will form a choir of 12 to 50 singers and present a chorus selection for judging. Presentations will be judged on discipline, appearance, harmony, tonality balance, presentation, and articulation.

Trophies will be awarded for the following: best word; best club; 1st, 2nd, 3rd overall; and a special Sportsmanship-Discipline trophy.

General rules are as follows: Groups eligible to participate are Lomonite-affiliated campus clubs and Lomonite-affiliated words. A person may participate in one or more clubs or groups. Groups must be seated in assigned areas by 8:25 p.m.

Chorus presentation will be judged from the time a group leaves their seats until they return from the stage. Music presented must include lyric, harmonies, and accompaniment. Song Fest will be held Thursday, March 21 at 8:30 p.m. in the ELWC Main Ballroom. Admission is free.



Taste buds to be tested by traditional treats

Hopi piki, porched corn, and Noqwiwi (hominy stew) are among the American Indian food items that will be featured at the Lomonite Week Tri-Cultural Food Fair on Thursday, March 21.

Anyone with an appetite for unusual delicacies is invited to sample Native American, Polynesian and Latin dishes in 394-396 ELWC at 5 p.m. Favorites from last year's event included Hawaiian kolua pig, Oneida stew and corn bread, New Zealand trifle and Mexican pudding.

With the one dollar admission fee gourmets will receive 10 tickets which they may use to sample the various epicurean delights. To sample more than 10 items, additional tickets may be purchased in sets of 10 for a dollar.

Organizers of the food fair stressed that the event is not intended to be a full meal, but is designed to enable guests to sample a variety of traditional foods representative of Lomonite cultures. The dishes will be prepared and donated by students, faculty and interested community members.

Fifth annual Fun Run will challenge runners

The Fifth Annual Lomonite Week Fun Run will be held on March 19 at 4 p.m. The 3.1 mile course starts at Provo Airport entrance and ends at Lion's Park.

Entry fee is \$6 in advance and \$7 the day of the race. The fee will include the "1985 Fun Run" tee-shirt. Participants may register at the Multicultural Education Office at 121 Knight Mongum Building on campus or at local sporting goods stores in Provo.

Medallions will be awarded to the top male and female runners and the top three finishers in each division.

Transportation will be available from 2 to 3 p.m. at the Smith Fieldhouse parking lot. Shower facilities will also be available after the race at the Richards Building.

Latin Fiesta to feature Bolivian musicians

A Latin Fiesta featuring the performing group "Romo Nueve," headed by Bolivian musician Raul Ayllon, will be part of the Lomonite Week festivities at 7 p.m. in the ELWC Main Ballroom on Thursday, March 21.

Having experience as a musician with many folk groups, Ayllon gathered several musicians from his LDS Church congregation in 1975 and created "Romo Nueve," meaning "Ninth Branch," the unit designation of the Church they attended. During the years that followed, "Romo Nueve" performed professionally in their native country. They entered and won several folk music festivals held in Bolivia, South America and Western Europe. Ayllon also composed the number one hit song in Bolivia in 1976.

Ayllon later came to Utah to attend BYU, and also ended up performing with the Lomonite Generation. On their own, "Romo Nueve" has toured extensively throughout Utah and the western United States. The group is currently producing their third album of South American tunes.

The concert will take place following Thursday evening's Food Fair. Admission to the concert is 50 cents.

Navajo artist to present Lamanite

by Laurencia Weaver

During a prayer meeting prior to Lamanite Generation's 1984 Gallup, N.M., performance, a young Navajo walked in and joined the cast. Oreland Joe came to express his appreciation to the group for touching his heart and said he wished to contribute a sculpture.

Several months later, Joe contacted former Lamanite Generation president, Freddie Wheeler. Joe conveyed to Wheeler the events which inspired him to contribute the stone carving.



"Sense of Pride"

In a letter to Wheeler Joe recalled watching the group while he was in grade school. The performance opened his eyes and gave him a sense of pride in being an Indian. Since then, he had developed a warmth and respect for the performances he'd seen.

Recalling high school days, Joe wrote, "We had a small group headed by former Lamanite Generation members, Herb Clah and Jim Benally. We performed some of the numbers from Generation, and I was a hoop dancer."

Chance Faded

My goal then was to try out for Lamanite Generation while attending BYU," continued Joe. "I thought nothing could stop me but other things happened and situations changed. I never

had a chance to show my stuff so that dream slowly faded."

"I am happy for those who have had the chance to show their talents and a chance to share the gospel through the art of performing," added Joe. "Now you know the reason for my contribution—it is my love for Lamanites who enjoy their talent in all areas of art."

Success

The accomplished artist attributes much of his success to his wife, Charlotte, their three young boys and their active participation in the LDS Church. The children were sealed to them in August 1983 in the Provo Temple.

Another influential factor in Joe's life was a dream he clearly remembers:

"In the early 1970's I had a dream. It took place in a lodge house near the mountains. Inside there were people all the way around the lodge, dressed in the old way with buckskins, beads, feathers, ornaments and other fine things. As they started to sing, they painted three colors running North to South; the colors were Black, Yellow and White," recalled Joe.

Blend of Old and New

"As the song and drums became louder, I felt as though my spirit was escorted toward the doorway to the South. As I went through the doorway I remember listening to and noticing the blend of the old songs into the new music of today. They sounded very beautiful together. The old songs faded away and the new one prevailed . . .," concluded Joe.

In 1978, Joe had the opportunity to travel to Europe with the support of the United States government and the Navajo Tribe. While in Europe, he absorbed the art which hung in huge canvases and murals of the Louvre and the delicate outdoor sculptures of Versailles. His experience in Europe continues to influence him in his present endeavors.

Favorite Stone

Joe's sculptures appear in pink alabaster (the artist's favorite stone for its color variation), grey alabaster, marble, and gypsum. Joe's themes are usually traditional, and his imagination allows the stone to reveal itself to him as he carves. He researches each piece and discusses it with relatives and friends who know and keep the Indian

continued on next page

Generation with alabaster sculpture

"... I am happy for those who . . . share the gospel through the art of performing . . . The reason for my contribution is my love for the Lamanites who enjoy their talents in all areas of art."



BOTTOM LEFT, ABOVE RIGHT—Navajo artist Oreland Joe carves on several pieces of work at his Shiprock, N.M., "chohash'oh" (shade house). TOP FAR LEFT—Joe's piece entitled "He carries Bear Medicine" awaits finishing touches. ABOVE LEFT—Completed Colorado alabaster sculpture "Red Valley Corn Grinder" displayed under studio lights shows the artist's skillful detail. LEFT—Another of Joe's works basks in natural sunlight.

way of life; from these he draws his inspiration. The magnificent detail coupled to the simplicity of form are the hallmarks of an Oreland C. Joe original. They will be, as he says, what he will be remembered for.

Cultural Symbols

In each work, Joe uses eloquently the symbols of his culture. Men are often represented with a bird or wolfskin worn on the head. Feathers, bear claws and other animal symbols impart strength and protection. On the femi-

nine figure one finds the butterflies, birds, and flowers that represent her patience, strength and beauty.

Speaking of his work the 27-year-old artist remarks, "My images are those of the past and sometimes those of the present. I guess that carving stone is the best way for me to say that my people are beautiful in their own way. Feeling from my heart is the greatest tool I have to carve with. Without these feelings I could not capture the simplicity of form nor the mixture of textures which brings my stone images alive."

As Joe completed the sculpture for Generation, he would not reveal the subject of the piece. The form of the carving will remain a mystery until its unveiling on March 20 in the de la Bona Concert Hall at the Lamanite Generation performance.

“HOPI: Songs of the Fourth World” captures enduring spirit of ancient life-cycle

Hopi emerged from a world of corruption and greed to inhabit a remote section of northeast Arizona. To avoid the destruction of this, their fourth world, Hopi life was patterned after the cycles of nature which provided the corn and essential meaning to sustain Hopi for uncountable years.

Fascinating as this ancient agriculture is to the non-Hopi its vitality has been maintained through scrupulous observance of traditional ceremonies and studied isolationism. Recently, Hopi have made generous exception to this policy and a few specifically Hopi works exploring life at Hopi have made their way into general circulation. Newest of these offerings is **Hopi: Songs of the Fourth World**, a 58-minute color film produced by Pat Ferrero.

Ceremonial Values

Beginning with a personal effort to recapture childhood memories of Hopi ceremonies, Ferrero began to contact Hopi who described themselves as artists. Soon she discovered that most Hopi were actively involved in several arts, each of which required a simultaneous effort of heart, hands and mind. Ferrero's interest in Hopi grew as she discovered that the art of Hopi life—the things that are made beautifully—whether singing, dancing or pottery, all have ceremonial value and an important role in daily life. This initial wonder formed the touchstone from which the success of **Hopi: Songs of the Fourth World** was created.

Effectively contrasting the western scientific mind with the cyclic time of an ancient society, Ferrero presents the ability of Hopi society to explain and adopt new events according to the ancient patterns of life.

Eagle's Flight

Accordingly, when the words “The Eagle has Landed” were broadcast from the surface of the moon, Hopi felt that this was a logical event because it was the eagle exploring the heavens that led Hopi from the destructive third world. Precisely because of this ability to adopt to the modern world, Hopi society, religion and culture remains remarkably complete and maintains a reverence for life which is effectively communicated through **Hopi: Songs of the Fourth World**.

Ferrero makes no attempt to speak for Hopi and effectively works within the constraints of her medium to capture both the order of Hopi life and the reverence for life that one experiences at Hopi. Technically, the power of Hopi is communicated through the songs of Helen Sekoquaprewa, the flute music of Jane Lenoir and the willingness of the filmmaker to allow the film a cyclic progression similar to the cycle of Hopi corn.

Deeper Understanding

The artistic nature of this film has not been created at the expense of accuracy and solid content. Ferrero hopes

to see extensive booking of the film for use in a variety of settings from Anthropology to Women's History. Academic response to **Hopi** indicates that this film may provide the basis for a deeper understanding of general American Indian values in many disciplines seeking to understand this segment of American culture.

For those not familiar with Hopi the film packs so much information into its 58-minute format that a second viewing is recommended to move the viewer beyond a reverence for things Hopi and toward an understanding of Hopi ceremony and their insistence upon relative isolation. The need for a second viewing is increased by the film editor's choice of sudden cutaways to mark the transitions from one stage of Hopi life to another. Editing techniques more in tune with the harmonious progression of the Hopi cycle from one season to the next would enhance audience perception of the wholeness of time at Hopi.

Complexity and Power

This minor criticism of technique should not detract from the considerable success of filmmaker Ferrero in capturing the complexity and power of being Hopi. This power is not lost on non-Hopi audiences. Regardless of race or tribal affiliation, audiences have been universally impressed at the ability of **Hopi: Songs of the Fourth World** to convey the spiritual meaning of being American Indian. Pat Ferrero has planted well the seeds of Hopi life in a diverse audience. Viewers of this film will do well to cultivate its message for a lasting beneficial effect on mankind.

—Craig Oler

Photo Copyright: Susanne Page



“... if you want to teach a person the history or the song that is deeply connected to (Hopi) history, you feed them corn. You're planting history into this person. Planting is really a life of Hopi.”



Photo Copyright: Owen Seumplewa

Elaine's reign highlighted by opportunities to share

By Sharon Largo

"I'm proud of my Indian Heritage! One of the greater opportunities I have had is to share it during my reign," stated Miss Indian BYU XXIV Elaine Cole, Mohawk of Hogsburg, N.Y., as she waits to crown her successor during Lomonite Week.

Reflecting on her reign, Cole feels she has gained a greater understanding of people. "It doesn't matter where you go, people are the same. We all have the same basic needs and wants. Everyone needs to be listened to and to have someone care about them."

L.G. Performer

As a member of Lomonite Generation one of the highlights of Cole's reign was traveling with the group. "In the summer of 1984 we had the opportunity to travel to Europe. This was a very special experience. I had the privilege of meeting government officials and presenting them with gifts."

Speaking engagements and participating in parades were among the duties of Miss Indian BYU. Cole admitted

that giving talks come as a challenge. "It was, at first, hard for me to get out there and talk. But with time and practice it became easier. I have gained confidence in associating with people that I didn't know very well."

"Believe in Yourself"

Holding the title and its many responsibilities has helped Cole in directing her future. "It has steered me on a path of self improvement. I have set goals and I realize that I can do it. I feel that if you believe in yourself you can succeed."

Cole will graduate in April with a Bachelor of Science degree in Fashion Merchandising. She plans to remain at BYU to obtain a Master of Science degree in Clothing and Textiles.

Year to Grow

In an overall view of her reign, Cole reflected, "It's been an immense growing year. I've had a great opportunity to see my Lomonite brothers and sisters go out into the world and succeed. I am proud of my people and my culture. I see that we are indeed blossoming as a race."

Miss Indian BYU XXV coronation March 22

Indian coeds will be vying to become the 25th Miss Indian BYU during competition to be held during Lomonite Week. The talent phase and the coronation will take place at 8 p.m. in the ELWC East Ballroom following the Lomonite Week Awards Banquet on Friday, March 22.

Contestants will be judged on the following: panel—includes current affairs, personal interview, traditional clothing, culture and Indian policy; talent (modern and traditional); extemporaneous speeches; and a questionnaire.

Judges selected for the pageant include: Walter Baydan, director of the Hill Cumorah Pageant and member of the Mormon Tabernacle Choir; Ron Simpson, artistic director of the Lomonite Generation; Leonne Lee, first attendant to Miss BYU 1985; Ellen Mathias



ABOVE—Miss Indian BYU XXIV Elaine Cole, Mohawk, Hogsburg, N.Y., looks back on her reign as having "steered me on a path of self-improvement." She will crown her successor during Lomonite Week.

Thomas, former member of the Young Ambassadors and former dance instructor for Lomonite Generation; Richard Ramsey, editor of the New Era magazine; Stephonie Block, ASBYU women's vice president; and Nora Begaye Lewis, former Miss Indian BYU and former Miss Indian America.

Contestants for the title must be one-quarter or more North American Indian; she must be a full-time BYU student (Winter semester) and be planning to remain at BYU during her entire reign; she must be in good standing academically and upholding the BYU Code of Honor.

Committee members for the pageant include Miss Indian BYU XXIV Elaine Cole, First Attendant Alfredo Fisherman, and Second Attendant Merriam Cook.

Miss Indian Scholarship—

Pageant provides academic assistance

by Sunny Dooley

The Sixth Annual Miss Indian Scholarship Pageant, a preliminary to Miss Utah/Miss America, will be held Saturday, March 30 at 8 p.m. in the Orem Junior High Auditorium, 726 N. 600 W., Orem.

\$5,000 Awarded

In the six-year history of the Miss Indian Scholarship Pageant more than \$5,000 has been awarded in scholarships to deserving young ladies who have participated in the program, according to Doreen Hendricksen, pageant director.

The pageant's first winner in 1980,

Jean Bullard Hernandez, a Lumbee, went on to become Miss Utah 1980. Tewa Wimmer, a Hapi-Tewa and Miss Indian Scholarship 1982, was a top-ten finalist in the 1982 Miss Utah Pageant and also won the Miss American Fork title in 1984.

Scholarship Emphasis

Hendricksen noted that the pageant is not a beauty pageant, but a scholarship pageant (though there is no GPA requirement) with the goal of helping pageant winners to defray academic expenses. Requirements for participation include: the entrant must be a female between the ages of 17 and 26; a high school graduate; single, having

never been married or had a marriage annulled; and be able to prove at least one-quarter North American Indian blood.

BYU Students

Last year's pageant winner, Michelle Reese Kercher, a Cherokee from Centerville, Utah, was a 1983 graduate of Viewmont High and attended BYU. Because she decided to get married during her reign, she passed on the title to her first attendant, Eva Jane Jensen, a Navajo from Antimony, Utah. Jensen is also a former BYU student.

Further information about the pageant can be obtained by contacting Mrs. Hendricksen at (801) 225-2703.



LEFT—Last year's Miss Indian Scholarship Pageant featured current and former BYU coeds including (front row, L to R): First Attendant Eva Jane Jensen; winner Michelle Reese Kercher, who gave up the crown to get married; and Second Attendant Ceno Senemar.

Eagle's Eye motivates placement students

by Herbert Yazzie

With a bright future ahead, six Navajo students at Springville Junior High School (Utah) are striving toward their realistic goals motivated by every issue of the *Eagle's Eye*.

Darrell Begay, Samuel Claw, Sharan Edwin, Patricia Thompson, Theresa Lee, Leigh Weight, are participants of The Church of Jesus Christ of Latter-day Saints Placement Program.

Motivational Factors

When the students received the *Eagle's Eye* from instructor Liz Oler, they began to feel optimistic about the future. They were proud to be Indians.

With a sparkle in her eyes, Theresa admits that it was great to read about and know that there are success-oriented Indian students at Brigham Young University.

The students are now more willing to assume an active, result-oriented attitude towards society in conjunction with an interest in personal improvement, according to Oler. As a result, they are beginning to absorb education and are striving to benefit themselves.

Program Changes

Autura De Hayas, Brigham Young University sociology professor, praised the Placement Program and considered the recent modification in age requirements as being positive.

With his wife, Genevieve, he studied the effect of the Placement Program over a 17-year period. In a 1973 report, De Hayas recommended the age limit be raised because elementary education and around the reservations was improving. "The youngsters are doing alright and we should focus on the older kids," he said.

"The Indian Placement Program would give Indian students the opportunity to enjoy education which is difficult on the reservation," he stated. "It is the program that makes it possible for them to relate to American institutions like the government, economy, and school."

Take Advantage

Dr. De Hayas added that the students appear to be learning that they should take advantage of the opportunities now within their reach. "They can succeed in escaping the depression and blight which has characterized the lives of many Native Americans," he said.

Students are recognizing the existence of major problems faced by Indians, both on and off the reservation. Several of the Springville students cited a strong personal conviction to avoid the destructive behaviors frequently found in and around Indian communities. Some expressed a strong feeling of confidence about their ability to ad-

continued on next page

CLOCKWISE FROM RIGHT—"Reading the *Eagle's Eye* has helped me gain an appreciation for my Indian people . . ." said Samuel Claw, a student on the Placement Program at Springville Junior High. Patricia Thompson and Theresa Lee are now more concerned about their career goals. Samuel admits that the TV show "Cover-Up" inspired him to become a model because of the money, travel and glamorous life. Theresa says it was great to read about and know that there are success-oriented Indians at BYU. Sam, Patricia and Theresa enjoy reading and discussing the *Eagle's Eye*, provided by their teacher Liz Oler. Leigh Weight is now setting high goals for herself.





"Reading the Eagle's Eye has helped me gain an appreciation for my Indian people, their traditions, culture and potential."



just to the world outside the reservations.

"Utah is a unique state, the people associate freely with members of different ethnic groups," remarked Dorryl Begay. "I can talk with my peers, teachers and my foster family without feeling awkward. With their support I have gained a good self-confidence."

Demanding Careers

"By the time I reach college I will know what kind of life I would like to live," stated Leigh Weighr. "I want a demanding career in a medical field, a late marriage, and an open-minded life."

Sharon Edwin, whose career interest is criminal law commented, "When I was living in Window Rock, Ariz., my uncle, a policeman, would bring home law books and I would read and enjoy them. Books can be addictive."

Patricia Thompson added, "My Mom wanted me to seek the best in life and obtain a good education. So she explored various options until she heard about the Placement Program. I decided to go. The schools here in Utah are more challenging and offer a better variety of courses to choose from, making school fun."

"Cover-Up"

Samuel Claw said the show "Cover-Up" inspired him to become a model. "I like to travel. The glamorous life of modeling, the money and finding yourself in catalogs and magazines would be exciting."

The students agree that the majority of this country's citizens actually have a misconception about the widely varied cultures and lifestyles of the American Indians.

Stereotyped

Many times Indians are stereotyped and classified as underachievers, as second class people," observed Oler. "This isn't the case. Anything is possible. It's up to any individual to obtain whatever they desire."

The goal of Indians should be to educate themselves and gain respect. According to the students their main problem is lack of communication.

Eagle's Eye

Reading the Eagle's Eye has helped these junior high students appreciate the value of education. "The (BYU) college students are more aware of their strengths and weaknesses" says Claw, and "reading the Eagle's Eye has helped me gain an appreciation for my Indian people, their traditions, culture, and potential."

Smoke Signals Smoke Signals

Search under way for native photos

The association on American Indian Affairs (AAIA) announced the opening of a nationwide search for photographs depicting contemporary American Indian and Alaska Native life.

Photographs will be selected for possible use in nationally-distributed AAIA publications over the next several years, and are expected to be featured in the Association's ongoing public education program. Entrants whose work is selected will be awarded a small fee upon use.

The photo search is open to Native Americans of all ages, with emphasis

on amateur and student photographers. Entrants' portrayals of their own communities will be especially welcomed.

Work submitted must be publication-quality, **black and white**, 8 X 10 glossy prints. Each print must be labeled with the photographer's name, address, telephone number, tribal affiliation, and a brief identification of the photo subject, location, and date.

Entries must be postmarked by Friday, April 26, 1985. All submissions will be acknowledged, but no work can be returned unless accompanied by a self-addressed stamped envelope.

Photo search entries and requests for information should be addressed to: Ms. Mickey Revenough, Association on American Indian Affairs, 95 Madison Avenue, N.Y. 10016.

Bruce receives service award from NCIB

Louis R. Bruce (St. Regis Mohawk-Ogollo) has been selected by the National Council for Indian Business to receive an Outstanding Service Award for his accomplishments and contributions in Indian business development. This is the first time the National Council for Indian Business has presented such an award according to council spokesperson Frank LoFave.

Louis R. Bruce was Commissioner of the Bureau of Indian Affairs from September 15, 1969 to January 15, 1973. While serving in this capacity, he be-

gan some of the earliest work on Indian business development, moving away from the traditional approach to Indian affairs toward a more modern approach incorporating building on key components of each individual reservation economy.

In 1975 he founded Native American Consultants, Inc., a Washington, D.C., based consulting firm. Mr. Bruce has been an advisor to presidents since Franklin D. Roosevelt's term. In addition, he is an active lobbyist on Capitol Hill for Indian affairs and serves as a consultant for several federal agencies.

Annual Denver pow wow set for March 22-24

The annual Denver Pow Wow will be March 22-24, 1985 in a new location, the Denver Coliseum located on the south side of Interstate 70 at Humboldt St.

Attending the pow wow will be: Miss Indian America, Anna L. Willie (Apache-Piute) of Schurz, Nev.; Miss Indian Colorado Patricia Sue Wilson (Northern and Southern Cheyenne) of Denver; and March Pow Wow Princesses, Vickie Perogo (Jicorillo Apache) and Roweno Vigil (Jicorillo Apache) both of Dulce, N.M.

Hosts of Ceremonies will be Wol-loce Coffee (Comanche) of Lincoln, Neb., and Henry Green Crow (Winnebago) of St. Paul, Minn.

Prize money for 1985 is more than \$8,000 and all registered drums will be paid.

Admission this year is \$2.00 per day for everyone except under 6 and over 60. Booths are available for artists, craftspeople, and traders.

The three day pow wow will be the culmination of a week-long Native American celebration in Denver proclaimed by Mayor Federico Pena, honorary co-chairman of the committee.

For information contact: March Pow Wow Committee, Box 19178, Denver, Colo. 80219. Pow Wow is funded in part by the Commission on Cultural Affairs, an agency of the City and County of Denver, and the National Endowment for the Arts, a federal agency.

Navajo class

Mostly Navajos

As one would expect, mostly Navajo students are currently registered in the class. Tolker, originally from Inscription House, Ariz., believes the reason for the interest is that there is a great adjustment occurring on the reservation. School systems are becoming unified on the matter of teaching Navajo.

Since adjustments are occurring on the reservation, high demands for bilingual persons have also arisen.

He also states very strongly, "Navajo isn't going to die! It is a very descriptive and very organized language." Being self-taught, Tolker says, "Navajo is a beautiful language."

"Don't Be Scared"

In conjunction with the idea of the Navajo language going out of existence, Tolker expresses the thought that "you should not ever have to be

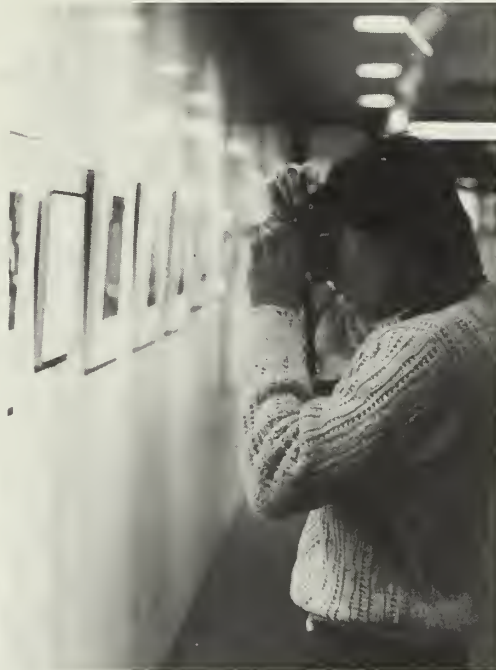
scared (to speak Navajo)."

One student added, "If a person has a scholarship from the tribe, he should take time to learn the language." He also felt that students leaving the reservation often feel they have progressed beyond the reservation so they no longer need the language.

In the future, the Linguistics Department will continue offering the Navajo class if students become and remain interested in refining their ability to speak Navajo. Hó goónee, t'áó 'ókódí.



LEFT—"Black Ogre" kachina made out of cottonwood root was one of the art pieces featured at Salt Lake City exhibits. BELOW—Eagle's Eye staff member Herbert Yazzie, Navajo, Prava, photographs paintings on display at the Salt Lake City Public Library. BELOW LEFT—Other Hopi kachinos were part of the exhibit which also included pottery, baskets, sculpture, beadwork and paintings.



Art exhibits showcase Southwest Indian artists

by Sunny Dooley

A contemporary Indian Art Show entitled "One With the Earth," a traveling exhibition on loan from the Institute of American Indian Arts Museum in Santa Fe, was exhibited at the Utah State Historical Museum in Salt Lake City in January.

The show was co-sponsored by the Salt Lake Arts Council and featured more than 50 Native American artists and over 100 pieces of art encompassing the mediums of sculpture, pottery, beadwork, painting, weaving and basketry.

Traditional Motifs

The art on exhibit displayed the works of traditionally inspired motifs adapted by more contemporary themes and use of materials. The wide-ranging overview of art pieces was represented by the tribes of Acama, Winnebago, Cheyenne, Sioux, Santa Clara, Laguns, Navajo, Shashane, Piute, Eskimo, Ute, Hopi and Parawatomie. This provided the show with a good mix of contemporary Indian art.

The show featured such well-known artists as Fritz Scholder and R.C. Garman and also included the works of lesser-

known artists. Each piece of art on display was identified by name, tribal affiliation and brief explanation stating the history and uses of the piece, if it was a utilitarian item within the specific tribe. The show displayed the creativity of the artists with their versatility in the use of themes that exemplified the changes in the cultures of the people as well as with the materials used to construct the items.

Variety of Expression

The exhibit "One With the Earth" displayed the variety of expression found within the art of native American artists. It also underlined the basic philosophy of adaptability to change, yet reinforced the tradition with the use of motifs and patterns that have been a part of the lives of many of the artists.

In conjunction with the art exhibition, the Salt Lake City Public Library also featured a show entitled "Insider's View of Hopi." The exhibit featured the culture and lifestyles of Hopi people. On display were many carved kachinas representing the spirit deities of the people, as well as photography, video presentations and the viewing of the award-winning film "Hopi: Songs of the Fourth World."





native
american
studies
center

eagle's eye



May 1985

Brigham Young University, Provo, Utah 84602

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*Kaiyou
wins fourth
Cedartree
bronze,*



*Sunny Dooley
crowned
Miss Indian
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to climax*

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WEEK 1985**

